Then was there neither day nor night nor
light nor darkness:
Only the existent One breathed calmly, self-contained.
Naught els? than him there was,—naught else above, beyond.
Then first came darkness hid in darkness, gloom in gloom.
Next all was water, all a chaos indiscreet,
In which the One lay void shrouded in nothingness.
Then, turning inwards, he by self-developed force grew.
And in him desire, the primal germ of mind,
Arose, which learned men, profoundly searching, say
Is the subtle bond connecting entity
With nullity. This ray that kindled dormant life,
Where was it then ? before ? or was it above ?
^ Were there parturient powers and latent qualities
And fecund principles beneath, and active forces
That energized aloft ? Who knows ? Who can declare
How and from what has sprung the universe ? The gods
Themselves are subsequent to its development.
Who, then, penetrates the secret of its rise ? "

According to the Rishis also, this beautiful universe has
not been existent always. Time there was without a trace of it; it was so to speak a void enveloped in darkness. Of that darkness, the Supreme Being, the Eternal Entity without
a second, was the Light. In the language of the Rishis:

"The Real alone existed before creation as the One Supreme God without a second. He meditated and having meditated created all this thett

existsts. From Him were born life, mind, all the senses, the heavens, the air, the light, the water and the earth that contains all. As a spider gives out and takes in its thread or as plants grow on the earth, or as hairs come out from a living person, so do all senses, alt worlds, all devas, all beings come forth from that Self, the Undecaying One. Brahman became enlarged (i.e., ready to create the world} through meditation. From it was' produced food (i.e., primal matter.) From matter came Prana, the sensorium, truth, the five elements, the worlds and m the- worlds the imperishable fruit. From Him, who is all-knowing and all-perceiving, whose penance consists in knowledge, were produced this lower Brahman, name, form and primal matter. As sparks, similar to fire, come out of a blazing fire by thousands, various creatures come out of the Undecaying One and also return to it. (Brihadaranyaka, Taittiriya and Mundaka).